

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die" (JOHN 11: 25, 26).

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RESULTS OF THE ATONEMENT.

BY PRESIDENT JOHN TAYLOR.

FROM the facts in the case, and the testimony presented in the Scriptures, it becomes evident that through the great atonement, the expiatory sacrifice of the Son of God, it is made possible that man can be redeemed, restored, resurrected, and exalted to the elevated position designed for him in the creation as a son of God: that eternal justice and law required the penalty to be paid by man himself, or by the atonement of the Son of God: that Jesus offered Himself as the great expiatory Sacrifice; that this offering being in accordance with the demands or requirements of the law, was accepted by the great Lawgiver: that it was prefigured by sacrifices, and ultimately fulfilled by Himself according to the eternal covenant. "He was wounded [as prophesied of] for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

The Savior thus becomes master of the situation—the debt is paid, the redemption made, the covenant fulfilled, justice satisfied, the will of God done, and all power is now given into the hands of the Son of God—the power of the resurrection, the power of the redemption, the power of salvation, the power to enact laws for the carrying out and accomplishment of this design. Hence life and immortality are brought to light, the gospel is introduced, and He becomes the author of eternal life and exaltation. He is the Redeemer, the Resurrector, the Savior of man and the world; and He has appointed the law of the gospel as the medium which must be complied with, in this world or the next, as He complied with His Father's law; hence, "He that believeth shall be saved, and he that believeth not shall be damned."

The plan, the arrangement, the agreement, the covenant was made, entered into, and accepted before the foundation of the world; it was prefigured by sacrifices, and was carried out and consummated on the cross.

Hence, being the Mediator between God and man, He becomes by right the dictator and director on earth and in heaven for the living and for the dead, for the past, the present, and the future, pertaining to man as associated with this earth, or the heavens, in time or eternity, the Captain of our Salvation, the Apostle and High Priest of our profession, the Lord and giver of life.

Is justice dishonored? No; it is satisfied, the debt is paid. Is righteousness departed from? No; this is a righteous act. All requirements are met. Is judgment violated? No; its demands are fulfilled. Is mercy triumphant? No; she simply claims her own. Justice, judgment, mercy, and truth, all harmonize as the attributes of Deity. "Justice and truth have met together, righteousness and peace have kissed each other." Justice and judgment triumph as well as mercy and peace; all the attributes of Deity harmonize in this great, grand, momentous, just, equitable, merciful, and meritorious act.

The Book of Mormon is very explicit on these principles. We read therein:

"And behold, I say unto you, this is not all: "For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace: yea, even the Lord, who has redeemed his people: yea, him who has granted salvation unto his people: for were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world; I say unto you, were it not for this, all mankind must have perished. But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so shall he be called. And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection. Therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life. But behold, and fear, and tremble before God: for ye ought to tremble: for the Lord

redeemeth none such that rebel against him, and die in their sins : yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them : these are they that have no part in the first resurrection. Therefore had ye not ought to tremble ? For salvation cometh to none such : for the Lord hath redeemed none such ; yea, neither can the Lord redeem such ; for he cannot deny himself ; for he cannot deny justice when it has its claim." (Mosiah 15 : 18-27).

The next is a portion of a sermon by the prophet Amulek, the companion of Alma, to the Zoramites :

"My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenoch ; and also he has appealed unto Moses, to prove that these things are true. And now behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world : for the Lord God hath spoken it ; for it is expedient that an atonement should be made ; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish ; yea, all are hardened ; yea, all are fallen and are lost, and must perish, except it be through the atonement which it is expedient should be made ; for it is expedient that there should be a great and last sacrifice ; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl ; for it shall not be a human sacrifice ; but it must be an infinite and eternal sacrifice. Now there is not any man that can sacrifice his own blood, which will atone for the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother ? I say unto you, nay, but the law requireth the life of him who hath murdered ; therefore there can be nothing which is short of an infinite atonement, which will suffice for the sins of the world ; therefore it is expedient that there should be a great and last sacrifice ; and then shall there be, or it is expedient there should be, a stop to the shedding of blood ; then shall the law of Moses be fulfilled ; yea, it shall be all fulfilled ; every jot and tittle ; and none shall have passed away. And behold, this is the whole meaning of the law : every whit pointing to that great and last sacrifice ; and that great and last sacrifice will be the Son of God : yea, infinite and eternal ; and thus he shall bring salvation to all those who shall believe on his name ; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircle them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice ;

therefore, only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption. Therefore, may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you" (Alma 34: 7-17).

And again, to quote from the commandments of Alma to his son Corianton:

"And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand, which is concerning the justice of God, in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now, behold, my son, I will explain this thing unto thee: for behold, after the Lord God sent our first parents forth from the Garden of Eden, to till the ground from whence they were taken; yea, he drew out the man, and he placed at the east end of the Garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the tree of life. Now we see that man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live for ever, the Lord God placed Cherubim and the flaming sword, that he should not partake of the fruit; and thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But, behold, it was appointed unto man to die; therefore, as they were cut off from the tree of life, they should be cut off from the face of the earth, and man become lost for ever; yea, they became fallen man. And now we see by this, that our parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death; therefore, as they had become carnal, sensual, and devilish by nature, this probationary state became a state for them to prepare; it became a preparatory state. And now remember, my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience: therefore, according to justice,

the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice: yea, the justice of God, which consigned them for ever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given if a man murdered he should die, would he be afraid he would die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either; for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment: if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God: and thus they are restored into his presence, to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own: and thus, none but the truly penitent are saved. What! do ye suppose that mercy can rob justice? I say unto you, nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery" (Alma 42: 1-26).

In the first place, according to justice men could not have been redeemed from temporal death, except through the atonement of Jesus Christ; and in the second place, they could not be redeemed from spiritual death, only through obedience to His law.

THE PATTERN MAKER'S RULE.

My chum was an apprentice in the pattern shop. Sometimes I ate my lunch with him, and then together we roamed about the shop, studying the new machines as well as the old ones. But one of the things that strongly impressed me was his own set of "shrinkage" rules. I discovered for the first time that every pattern was made larger than the mould was intended to be, because when the pattern was put into the sand, and the mould was cast, the casting came out smaller than the pattern, because of the shrinkage of the cooling metal. For cast-iron, the rule was made an eighth of an inch larger to the foot; for brass, three-sixteenths, and for steel, one-quarter of an inch.

But so our models and our ideals always suffer in the work of embodiment. Beethoven tells us that his beautiful symphony is but an empty echo of the heavenly music he heard in his dreams. It lost its divinest charm when he transferred it to manuscript. Emerson says: "Hitch your wagon to a star." It may be easier to build castles in the air than to construct huts upon the ground, but the man who never has a vision cannot even build a hut that will be really worth while. The dreamer has his place in the world's work, for every machine and every great enterprise was dreamed out before it was worked out. But dreaming and doing must go together. Each by itself alone makes man either a drone or a drudge.

Especially should the intensely practical man—that "hard-headed" fellow learn to center his thoughts on things that are not always to be found in the workaday world. It will give him a broader outlook, and it will round off some of those sharp corners that sometimes irritate his fellows.

That pattern maker's shrinkage rule taught me that if my life was to square itself with the plans laid out for me by God, so that it would harmonize and fit in with other worthy lives and plans, my ideal as to what I should be, and do, must be higher and better than the average, for those ideals would suffer grievously when transmuted into practical, every-day living. If my ideals were higher than the average, perhaps I would make a pretty good, ordinary sort of a fellow.

An art student once fell asleep over the task given him by his master. As he lay there, the master came into his studio, and with a swift glance saw the narrowness of the student's unfinished work. Taking a crayon, he wrote across the face of the canvas the single word: "Amplius"—larger. When the young fellow awoke, he grasped his master's idea, and as he realized how cramped had been the vision of his work, he received a new inspiration, and later he became one of the world's greatest painters.

As Jesus looks into every man's life, He writes across it the

word "larger"—fuller. He Himself said: "I am come that ye might have life, and that ye might have it more abundantly." It would truly be a grand thing to measure up even to the best that has already come to us in our visions, for if we were one-half as good as we know how to be, we would be twice as good as we are.—C. S. in *Christian Work*.

PLAIN SPEAKING.

A FRIEND, a member of the South London branch, sends the subjoined cutting from the *Daily Chronicle* of March 17th, this year:

"Plain speaking characterized the address of the Rev. F. H. Gillingham (the well-known Essex cricketer), at St. Michael's, Cornhill, yesterday. Urging the need for the superannuation of the clergy, he said that the church was full of decrepit deans, tottering canons, and infirm incumbents. Urging that the church's message should place greater emphasis on living than dying, he described how on the occasion of a Zeppelin raid people rushed out of their houses, fell on their knees, and asked a curate to pray for them. When the Zeppelin began to fall a mass of flames, they were up on their feet shouting 'Tipperary,' and 'Rule Britannia'—without a thought of God. We sing, 'Like a mighty army, moves the church of God,' but God help the army that moves like the church of the present time, said Mr. Gillingham."

Our correspondent adds:

The reverend gentleman refers to the indifference of the masses of the people to religion until danger appears, and then they are filled with fear. He also refers to the fact that the churches are not better than the people, generally. This is only one of the many admissions of failure which are frequently made by clergymen.

What is the reason why the churches are void of that vitality so necessary to all true religion? It is because they have hewn unto themselves "cisterns, broken cisterns, that can hold no water." They have a form of godliness, but deny the power thereof. In Hosea 4: 6, we read, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing that thou hast forgotten the law of thy God, I will also forget thy children." In Matt. 15: 8, 9, we read: "This people draweth nigh unto me with their mouth, and hononreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

South London.

WILLIAM E. ATTWOOD.

No one has a right to be contented; it is the one absolutely fatal state.—OPPENHEIM.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 5, 1917.

EDITORIAL.

EASTER THOUGHTS.

IN his letter to the saints in Philippi, St. Paul places before them the example of our Lord Jesus Christ, who, though He was the well-beloved Son, gained His exaltation through humility and suffering. "Let," he says, "this mind be in you, which was also in Christ Jesus," who, before He came to this earth, was "in the form of God," but did not think it "robbery to be equal with God, but made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of men"; and not only that, but, as a man, "He became obedient unto death," the most painful and humiliating death imaginable. That, the Apostle says, is the mind, or disposition, that should dominate the life of a follower of the Savior. And there is every incentive to cultivate this spirit of humility and obedience, for death is not the end of existence. Christ died on the cross; but He was not conquered by death. On the contrary, He gained the victory, and, therefore, "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 5-11).

This beautiful text seems to be especially appropriate for contemplation at this time of the year, when Christians everywhere commemorate the death and resurrection of Him whom they profess to worship as their Lord and Savior.

Some of the terms in this passage require a few words of explanation.

Our Lord, the Apostle says, was "in the form of God." That is to say, in His pre-existent state, which John, in the Gospel, calls "the beginning," He existed in the "form" of His Father. This word, the commentators tell us, connotes appearance as well as reality. He had all the characteristics of God. He had not only the essence of God, but also the external "form." If there is any doubt about what the word "form" means in this clause, that doubt is removed, for in the seventh verse the Apostle says He took upon Him the "form" of a servant. There can be no doubt about what that means. It means that He became truly man in all that distinguishes human beings from other creatures. He was a man both in essential attributes and in external accidents. So, also, He was, in the beginning, in the very form of God.

The Latter-day Saints are often reviled for believing that God, the Father, is a Being who exists in a form of which the human body is a likeness, or image; but this is the plain, incontrovertible doctrine of the Scriptures, and the wonder is that the Christians who read the Bible do not see this. If our Lord existed before He came to this earth, in the form of the Father, God was not without form, and if man was made in His likeness and after His image, the divine must be the prototype of the human form. What other inference is possible?

But, though He was in the form of God, He "thought it not robbery to be equal with God." The meaning of the word "robbery" in this connection is somewhat obscure, but the idea it conveys is this, that our Lord, in His pre-existent state, did not consider the position in glory to which He had attained so precious that He would not relinquish it, temporarily, for the salvation of God's other children, in order that they might share that glory with Him. In other words, "He dealt with His true and rightful Equality not as a thing held anxiously, and only for Himself, as the gains of force and fraud are held, but as a thing in regard of which a most gracious sacrifice and surrender was possible, for us and our salvation."

"To be equal with God." In the Celestial kingdom, the law of equality prevails. This is one of the glorious revelations given through the Prophet Joseph Smith, and recorded in the Doctrine and Covenants. Speaking of those who attain to Celestial glory, the Revelation says, "And he makes them equal in power, and in might, and in dominion" (Doc. and Cov. 76: 95). The United Order was instituted in order that the saints should learn something about the celestial principle of equality, for the Lord says, "If ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things" (Doc. and Cov. 78: 6). The earth is the training school in which the children of God must begin to learn the first principles of the laws that obtain in God's celestial kingdom.

But though Christ was "equal with God," under the celestial laws and principles, "he made himself of no reputation." That is to say, He divested Himself of all the glory and power and dominion which He had in His celestial existence, and descended to our condition on this earth—a condition in which He became as dependent upon His heavenly Father as we are. He became a helpless babe, a child, a youth, a man, growing both in wisdom, age, and grace before God and men. Through prayer He received light from God, strength to bear sufferings, knowledge, and victory over the adversary. Through faith He received from God the gifts that fitted Him for His mission of salvation; as we read, "Wherefore in all things it behoved him to be made like unto his brethren" (Heb. 2: 17). And again, He "was in all points tempted like as we are, yet without sin" (Heb. 4: 15).

Our Lord and Savior voluntarily descended from the presence of the Father, where pure beings sang His praise in the wonderful hymn, "Holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6: 3).^{*} He came to this earth, where He encountered hatred, enmity, misunderstanding, and finally death as a malefactor, an outcast. His sufferings were so great that, in a moment of agony, He exclaimed, "My God, my God, why hast thou forsaken me?" But His entire life, from the moment He became conscious of His mission in mortality, was one of suffering. The ideals He preached were so strange to the children of men that He stood alone. Even His disciples who loved Him, did not understand Him. Who was there that understood the Sermon on the Mount? Who is there, even to-day, that understands it? Tolstoy tried to preach it in a feeble way, and he was pronounced a "crank," who barely escaped the death of a martyr. Oh, the pain of standing alone in the world! But that was the experience of our Lord, as it has been that of His followers after Him, to a less extent.

But the humiliation of Christ is but one part of the picture. The other part presents His exaltation to more than His former glory. For we read that God, because of His obedience unto death, "hath highly exalted him," and that every knee shall bow to Him, and every tongue confess that He is the Lord, to the glory of God the Father, and that His dominion will extend to all, to those who are in heaven and those who are on earth, and even to those who are "under the earth"—all shall finally do homage to Him. His resurrection was the first step upward towards this exaltation, which will be complete only when every living being, every nation and every tongue shall publicly submit to His government and acknowledge Him, the risen and exalted Redeemer, as their lawful King, to whom has been given all power in heaven and on earth.

The example of Christ is set before us for our imitation. We, too, should have the disposition that makes it possible for us to relinquish all we have and all we are for the service of man and the glory of God. We must "follow Him" in His life, if we desire to have any benefit from His death. If we have not the Spirit of Christ, we are not His (Rom. 8: 9). We must "be clothed in humility" (I. Peter 5: 5), for unless this mantle covers us, all other virtues are of but little use to us. It is not possible to be a true Latter-day Saint for any length of time, except we do our duties in all humility. Those who have fallen by the wayside are those who, although gifted with revelations, with knowledge and understanding, and placed in responsible positions, lacked in humility. Hence the importance of the admonition of Paul, "Let this mind

^{*} This passage in Isaiah, John tells us, refers to our Lord Jesus Christ (John 12: 41).

be in you which was also in Christ Jesus." The road to exaltation is laid over Calvary, and if we desire to be with our Lord in eternity, we must be willing to follow Him on that road, the only one that leads to eternal glory in His presence.

J. M. S.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held at Bradford, on Sunday, March 25th, 1917. There were in attendance: President George F. Richards of the European mission; President Eben J. Robinson and four traveling elders of the Leeds conference.

The morning session convened in Westgate New Hall, and commenced at 10:30 by singing, "Guide me to Thee." The invocation was offered by Dr. George H. Higgins. Singing, "Jesus, the very thought of Thee."

Sister Ivy Shaw led the congregation in the Sacrament gem, "O God the eternal Father." The Sacrament was administered by Brothers Thomas Tidswell and Harry Kershaw, assisted by Brothers Alfred E. Higgins, Samuel Ward, and Henry Ingham.

The concert recitation, "Articles of Faith," was led by Muriel Bauham of the Bradford branch.

"Mormonism induces Faith in God," was given by Haldeane Vause of the Leeds branch. "Faith brings the blessings of repentance," was recited by Bertha Knight, of the Bradford branch, followed by a quartet, "School thy feelings," by Lewis Tetley, John Wilson, Ernest Smith, and Frank Knight, of the Bradford Sunday School. "Why we are baptized," was recited by James Harpin, of the Halifax branch. "The need of the Holy Ghost," was given by Evelyn Craven, of the Clayton branch, after which we were favored with a duet, entitled, "Pass it on," sung by Emily and Nellie Briggs, of the Pudsey branch.

President George F. Richards referred to the parable of the publican and the Pharisee, saying that the publican manifested the spirit of true repentance. When we possess the spirit of repentance, which we should always keep with us, we have no hardness in our hearts towards others, not even towards those who despise and persecute us. There is no spirit of persecution attending a true Christian. Whoever heard of the Savior of the saints of the primitive church persecuting other religionists? Yet, there were many other religions in their day. We are required by the gospel law to love and forgive all men. The speaker recited the hymn, "Think gently of the erring one."

The meeting was concluded by singing, "Parting Hymn." Benediction by Sister Mary E. Sanders.

There were one hundred and seventy-five persons present.

The afternoon session was held in "The Picture House," Thornton Road, commencing at 2 o'clock, by singing, "High on the

Mountain Top." Prayer was offered by Brother Thomas Tidswell. Singing, "Be it my only wisdom here."

Elder David A. Owen presented the names of the Church and mission authorities. All were unanimously sustained.

President Eben J. Robinson welcomed those present. In his remarks he said that the gospel of Jesus Christ is the plan laid down by the Savior, whereby man may gain salvation and exaltation in God's kingdom. Those who gain the highest glory are those who keep the laws of God. This gospel is to be preached in all the world (Mark 16: 15, 16).

A trio, entitled, "Queen of the night," was rendered by Sister May M., Sister Florence K., and Brother A. E. Higgins.

Elder Joseph S. Nelson spoke on the practical side of religion. The old Christian sects, he said, induced much energy, but could not direct it usefully. The modern Christian sects are quite capable in directing what energy they induce, but they induce very little. "Mormonism," by emphasizing essentials rather than formalities, combines the virtues and avoids the drawbacks of religions of all ages. Elder Nelson concluded by saying that the call to repentance was a call to forsake the religions which hold one down, and accept the one most capable of building one up.

A solo, entitled, "God remembers when the world forgets," was rendered by Sister Florence Bennett.

President George F. Richards said: This is the dispensation of the fulness of times, when all things which God hath spoken by the mouth of all the holy prophets since the world began are to be restored, in preparation for the second and glorious coming of our Lord. Because of the importance of the work to be accomplished, the Lord had reserved one of the noblest of His sons to become an instrument in His hands for its accomplishment. Joseph Smith was raised up and, from childhood, was in the hands of the Lord as the clay in the hands of the potter, and the Lord had fashioned him according to His will, making him the mighty prophet which the Latter-day Saints recognize him to be. There has ever been a proneness on the part of men to garnish the sepulchres of the prophets of earlier days, though they slay the present-day prophets. A prophet is not without honor save in his own house, his own country, and his own time. Future generations will recognize Joseph Smith's greatness as a prophet. Through Joseph Smith, and in fulfillment of the prophecies of the holy Scriptures, the Lord has organized again His Church and kingdom on the earth, and has restored the everlasting gospel, with the necessary authority and responsibility to preach the gospel in all the world as a witness unto all nations before the end comes, administering its ordinances to the repentant believer that he, through obedience and righteousness, may be justified in the great day of the Lord.

After singing, "O my Father," benediction was pronounced by Brother Horace Cook.

There were two hundred and fifty people present.

The evening session, held at "The Picture House," commenced at six o'clock by singing, "What was witnessed in the heavens?" Invocation was offered by Brother George Balme.

A trio, entitled, "Evening," was rendered by Sisters Florence Bennett, Lily Sutcliffe, and Maud Sutcliffe.

President George F. Richards spoke on the efficiency of the great latter-day work. We claim to have all the truth which God has revealed at any time. If there is any truth in other religious organizations which we have not in ours, we would be glad to receive it. We invite investigation, and seek conversation with other religionists upon religious topics. Bishop Franklin S. Spaulding, head of the Protestant Episcopal Diocese in Utah, admitted to one of our Stake presidents, Don C. Colton, of Vernal, Utah, that our tithing system and our missionary system are superior to anything of the kind to be found in any of the other churches, and at the same time expressed his regret that similar features are not in vogue in his church. The members of this Church have received the fulfilment of the promise of the Lord, that those who do the will of the Father should know of the doctrines whether they be of man or of God. They have not only had faith in God, but they have repented of their sins and received His ordinances and the witness of His Spirit that the gospel is true, and the power of God unto salvation, hence their willingness to make every sacrifice that the gospel requires, including tithes, missionary work, etc. In this Church there is spiritual life and vitality, not found in any other.

Singing, "Glorious things are sung of Zion."

A solo, entitled, "The Lost Chord," was rendered by Sister Ethel Walker.

President Eben J. Robinson took for his text, Rev. 14: 6, which foretold the restoration of the gospel before the second coming of Christ. He spoke of the unbelief of the world in revelations and visitations of angels, and gave examples of angels visiting the earth in the primitive church. He quoted from the Bible to prove that we should expect visitations of angels in the future, and, finally, the coming of Christ to reign as "Lord of lords, and King of kings."

Singing, "Doxology." Benediction was pronounced by Elder Lester F. Hewlett.

There were four hundred persons present. About one hundred were investigators and friends.

A conference of the Relief Societies of the Leeds conference was held in Westgate New Hall, Bradford, Saturday, March 24th, at 2:30 p.m. Reports were given by the societies of the several branches, after which President George F. Richards addressed

those present, instructing them in the Relief Society work. President Robinson also spoke.

At 7:30 p.m., a meeting of the Priesthood and lady missionaries was held. Reports of the different branches were given. President George F. Richards said he was pleased with the reports given. He spoke of the work which is devolving upon the brethren and sisters, and encouraged them in the same. The lady missionaries are doing a splendid work. He urged all to attend to their duties.

DAVID A. OWEN, Clerk of Conference.

IS GOD RESPONSIBLE FOR THE WAR?

WE often meet people who scorn our belief in a living God. "Why," they ask, "does not God stop the war?" The true answer to that question is, that wars and misery are not always sent by God, but frequently come as a result of the wrong ideas and acts of men. Men get what they want. When they really want peace, they will have it, provided they will comply with the conditions on which it can be obtained. God does not desire that any man, or any nation, should work iniquity. He has sent His beloved Son, Jesus Christ, to establish the plan by which peace can be made durable, through the gospel. He came to redeem men from their enslaved condition and lead them back to God, to their former loves and covenants. But He was rejected. They crucified Him and put many of His followers to death.

If General Sherman's opinion on war was correct, then those responsible for unjust wars will surely be doomed to suffer the wrath of God. Even though they are fulfilling predictions uttered long ago, they will be held responsible, for the Almighty is not the author of their desires and ambitions. They sought that which was not theirs; hence, they became a law unto themselves, and are not justified.

God is the Father of our Spirits. He is our teacher; but many of the children fail to comprehend the true significance of the teachings, and seek for themselves in the boundless universe things to meet their desires and ambitions. They are agents unto themselves, and gratify their souls with vanity and things wherein there is no profit. In their pre-existent state they tried to find some other way than that which God, their Father, had tried to teach them. Their mode of life gave them their character and its attributes. Their characters and attributes were they themselves, and they were as they are for the reason—they wanted to be, and God would not force them to be otherwise, because of the law of free agency.

Many men seem to believe that ideals can be won or lost by the shedding of blood and by the sword, not realizing that thoughts and ideas are born in the brains of man, and are of such a nature that

no fire can burn them, no water can quench them, nor any material instrument destroy them. They have yet to learn that evil shall live until knowledge proves the futility of aught but good; that hate shall endure until love has proved itself too great to hurt, and too wise to blame.

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23: 37).

Barnet, Herts.

HERMANN STULZ.

A DAY OF DAYS.

IN all my boyhood life I never had an idea of the helpfulness of God, and the delicacy of His feelings—if I may say so without being misunderstood—the feeling that I have toward a great-hearted gentleman, who is never inquisitive, who never takes advantage of me, who never domineers over me, even by implication, but who always makes me happy, and makes me happy so that happiness makes me good, and encourages in me all that is sweet and gentle, and discourages all that is bad. I never was led to regard Christ as a gentleman in the sense of one who was always thoughtful of the feelings and weaknesses of those who were beneath Him and around Him. That thought was never brought to my mind by any teaching that came from the pulpit. But I remember when it came. It was a day of days. I shall recollect it beyond the grave, after the resurrection, and when immortality begins. The most important point and moment in my life was the full flashing and opening of the divine nature, that could and would supply that which was lacking in sinful men, that they might be able to comply with certain conditions which were necessary to their growth and development and salvation.—HENRY WARD BEECHER.

CHRONOLOGY OF THE WAR.

March 1.—An official announcement comes from Washington to the effect that the German government had instructed its representatives in Mexico to offer assistance to that country, if it would declare war on the United States. An effort was to be made to induce Japan to join Germany and Mexico in that enterprise.

March 5.—The Germans attack the French near Verdun, in the region of the Crows' Wood.

March 8.—Announcement made of the death at Charlottenburg, near Berlin, of Count Zeppelin.

- March 10.—President Wilson issues orders for the arming of American merchant ships. The Turks in Persia retreating before the British troops near Bagdad, and before the Russians at Kermanshah.
- March 11.—The British occupy the famous city of Bagdad.
- March 12.—The United States steamship *Alonquin* sunk without warning.
- March 14.—The Russians occupy Kermanshah in Persia, one hundred and sixty miles from Bagdad.
- March 15.—China severs diplomatic relations with Germany, and seizes German ships at Shanghai.
- March 16.—Czar Nicholas of Russia abdicates the throne in favor of his brother, the Grand Duke Michael Alexandrovitch, and entrusts the Grand Duke Nicholas with the supreme command of the armies in the field.
- March 17.—The British enter Bapaume, in France. A Zeppelin is brought down in Paris. Zeppelin raid reported over south-eastern English counties. The French advancing north of the Avre, and between the Avre and the Oise.
- March 19.—It is announced that 160 villages and 1,250 square miles of territory in France have been rewon from the Germans. Three American ships sunk during the week-end, one torpedoed without warning.
- March 24.—Engagements continue between the Anglo-French troops and the Germans. The French dreadnought *Danton* reported torpedoed and sunk in the Mediterranean on the 19th of this month. Lives lost. 296. The French capture 1,777 prisoners and 11 machine guns north of Monastir. War preparation, on a gigantic scale reported from Washington.
- March 26.—A Russian detachment in pursuit of the Turks enters Turkish territory in the Vilayet of Mosul.
- March 29.—The Commander of the British forces in Egypt reports an important victory over the Turks in Palestine, five miles south of Gaza. Nine hundred prisoners, including the commanding officer, captured.
- March 31.—The figures for British shipping losses from mines and submarines for the months December-March are : December, 30; January, 26; February, 66; March, 55.

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